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4: Teit E-3 (1900-1910) 1928 Southeast Salish
Columbia
Wenatchi

Thompson hammers (see Smith,[43] figs. 23, 24, and 27); while others were pointed or practically headless. Both of these styles of top are said to have been common. Most of the hand-hammers are said to have had small flat tops. A few hammers, pestles, and clubs are said to have had carved heads. Stone mauls were used. Some of these were grooved. It seems that bone and stone tools for the dressing of skins of the same kind as those used by the Thompson were in vogue. The adze-shaped scraper employed by the Cœur d'Alène and eastern Salish was also used by the Columbia Salish, but probably not by the Wenatchi. Pipes were made of steatite and other soft stone. Stone heads of war-clubs were sometimes grooved.

WORK IN BONE

Antler and wooden wedges were used for splitting wood, felling trees, and the like. Needles of various sizes, awls, fish-spear points, and a few arrow and spear points, were made of bone, split and rubbed into shape. A number of the specimens discovered by Smith at Priest's Rapids and some other parts of the Columbia-Yakima country, within the historic habitat of the Wenatchi and Columbia Salish, may be referred to as types of some of the things above mentioned, although I obtained no very detailed descriptions from the Indians of any of them.[44] Most of the specimens figured by Smith are from the historic habitat of the Moses-Columbia and Wenatchi, and nearly all the rest are from the area claimed by the Columbia Salish and Wenatchi as having been at one time inhabited by bands of their tribes. Both antler and bone were used for arrow-flakers.

WEAVING

It seems that all the methods of weaving mats, bags, baskets, and the like, common to the Thompson, were employed by the Columbia Salish. Twine was of Indian-hemp and sinew.

MATS

Woven tule, rush, and bark mats were made in great numbers, and seem to have been of the same styles as those of the Thompson. Sewed tule mats were at one time the only lodge-covers. The principal bark used in mat-making appears to have been willow. Sage-bark was used a little. It is doubtful if any mat-pressers were used; and it seems that they were never employed by the Thompson, although the Lower Fraser and Lower Lillooet tribes did use them.

[43] Harlan I. Smith, *Archæology of Lytton, British Columbia* (Publications of the Jesup North Pacific Expedition, I, pt. 3 [Memoirs of the American Museum of Natural History, II, 1898-1900]).

[44] See Harlan I. Smith, *Archæology of the Yakima Valley* (Anthropological Papers, American Museum of Natural History, 6, 1910, pt. 1), figs. 1-5 for chipped stone points; fig. 12, bone points; figs. 13-16, notched and grooved pebbles and sinkers; figs. 18, 116, stone mortars and dishes; figs. 21-25, short stone pestles or hammers; figs. 30, 32, 35, 36, long stone pestles and rollers; figs. 41, 44, hammer-stones; fig. 45, stone celts; figs. 47, 48, stone drills; figs. 49-55, stone scrapers; figs. 62, 68, stone clubs; fig. 74, copper beads; fig. 76, shell beads; figs. 78-80, 82-92, pendants of copper, shell, bone, etc.; figs. 95, 96, bracelets; figs. 70-72, weaving; figs. 100, 128, stone pipes.

5: Teit E-5 (1904-09) 1930 Southeast Salish
Coeur d'Alêne

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similar band immediately below the feathering; and the feathered part of the shaft painted red.

Arrowheads varied a good deal in size, but most of them were quite small. Almost all the shapes figured by Spinden for the Nez Percé [159] were in use. Heads were placed on the shaft parallel with or at right angles to the nock, according as they were intended for use against game or people. Arrows with detachable foreshafts [160] were used, especially in war. Small game was hunted with headless arrows with sharp points. Birds, especially the smaller kinds, were shot with a three-pointed arrow, like those used by the Thompson.[161] A blunt-headed arrow, something like those of the Shuswap and Chilcotin,[162] was used only in some boys' games. For shooting fish a plain arrow with sharp point was used. Some of these were shorter than ordinary arrows and unfeathered. No crosspieces were used on the ends, as among the Thompson,[163] for shooting at the heads of fish. No arrows with harpoon or detachable points [164] were ever employed, as far as remembered. Wooden arrows, with the points of the shafts barbed or notched, were in use, as among the Thompson.[165] A special arrow was much used for hunting ducks and waterfowl on lakes. It was made of cedar wood and tipped with a splinter from an elk's leg, about 12 cm. long, securely set in the shaft with pitch. It was winged with goose-tail feathers attached with wrappings of *pa'tclen* bark. When shot, it bobbed up, floating in the water perpendicularly, and was easily seen and recovered. Most of the stone for arrowheads was obtained near *tcatkolet* and certain other places in the Coeur d'Alêne country. Some, however, was obtained from mountains to the southwest, near the confines of the Nez Percé. In later days iron was often used for making arrowheads. Some of these were notched at the sides. Very few bone points were used.

I did not learn whether any beaver spears were used long ago.

Quivers.—Quivers were made of entire skins of otter, fisher, cougar, coyote, wolf, deer, and occasionally other animals. The first three were most used. No quivers woven of bark were in use,[166] and none of leather and rawhide. No caps or covers were used on quivers.[167] No double or divided quivers, like those of some eastern

[159] *b*, Pl. 7, Nos. 3-22.
[160] See Thompson, *a*, fig. 222 *b*; Field Mus. 111735.
[161] Field Mus. 111731; Peabody Mus. 441.
[162] Chilcotin, *e*, fig. 276 *d*.
[163] Field Mus. 111732; Peabody Mus. 440.
[164] Thompson, *a*, fig. 222 *g*; Chilcotin, *e*, fig. 276 *a*; Field Mus. 111730; Peabody Mus. 442.
[165] See Thompson, *a*, fig. 222 *f*; Chilcotin, *e*, fig. 276 *c*; Field Mus. 111729.
[166] See Thompson, *a*, fig. 224.
[167] See Thompson, *a*, fig. 225.

7:Teit E-5 (1904-1909) 1930 NR19 Southeast Salish NR19
Kalispel
Spokan

THE FLATHEAD GROUP

I. HISTORICAL AND GEOGRAPHICAL

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TRIBES OF THE GROUP.—The Flathead group consists of four tribes, and there were two others which are now extinct.

1. Flathead (or Têtes plattes).
2. Pend d'Oreilles.
3. Kalispel.
4. Spokan.
5. Sxmtē'use } Extinct.
6. Tunā'xe }

ORIGIN OF TRIBAL NAMES.—The Flathead were also called Salish, Selish, Salees, etc., which terms are derived from their own name. The origin of the name "Flathead" ("Tête platte") is obscure. Some men of the tribe claim that the term was adopted by the early traders from the sign language, the sign for the tribe being often interpreted "pressed side of head" or "pressed head," hence "flat head." The Upper Kutenai claim that the tribe was named "Flat-head" because there once was a people who lived in the Salish country who had "flat" or pressed heads. They say that long ago there were two tribes or people inhabiting the Flathead country. One of these was called "Leg people," and the other "Flat-Head (or Wide-Head) people." The former were the ancestors of the Flathead tribe of to-day. They did not press their heads. The other tribe had heads which looked wide, and it was said that they pressed their heads. The exact location of the two tribes is not known; but it is thought that the Leg people lived farthest east and south, and the Wide-Head people about where the Flathead tribes now live—around Jocko and Bitterroot Valley, west of the main range of the Rocky Mountains. It seems that the Leg people were originally entirely or partly east of the range. In later times the two tribes lived together. The Wide-Head tribe was smaller than the Leg tribe. Finally the former disappeared. Possibly they ceased pressing their heads so that they could no longer be distinguished, or they may have been absorbed by the Leg people. At all events, it seems that none but the Leg people remained in the country where the Wide Head had been, but their name has persisted. Distant Plains tribes had been in the habit of calling all the people of the region "Flat Head" or "Wide Head" in a general way, because of the characteristics of the one tribe, and the name was adopted by the fur traders. The Wide Head tribe were not slaves of the Leg people (or Salish proper).

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In the Handbook of American Indians [1] the statement is made that the Flathead tribe received its name from the surrounding people,

• [113]

[1] Bull 30, Bur. Amer. Ethn., pt. 2, under Salish, p. 418; see also ibid., pt. 1, p. 483, under Flathead.

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Kalispel
Spokan

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	Flathead	Pend d'Oreilles	Kalispel	Spokan
Upper Kutenai	[illegible][1] ("Flatheaded".) [illegible], [illegible] ("Log or loggy people").	[illegible] ("Red willow people"). [illegible][4]	[illegible] ("river people") [illegible][5] ("compress side of head.")	Sxx̣ome'n.[2] S[illegible].[3]
Nez Percé		[illegible]	[illegible] ("camas people").	
Yakima, Paloos, and Klikitat.		[illegible], [illegible] ("people of the great fir-trees").[6]	[illegible], [illegible] ("people of the great fir-trees").	Cpḷkt'n.[7] Cpokt'n.
Wasco				Ltcl'cuks.[8]
Klamath and Modoc				Spukt'n.[7]
Shoshoni				
Blackfoot	Kak-[illegible]		[illegible]	
Gros Ventres	[illegible][10] ("Flathead man").			
Arapaho	Ka-[illegible][9] ("Flathead people").			
Cheyenne	Ka-[illegible] ("people who flatten their heads").			
Chippewa	[illegible] ("flathead")			
Crow	Aambe'pe, Âmbāpe (said to mean "Flatheads").	ah-mi'-[illegible], ah-min-[illegible] ("the tribe that uses canoes").		
Hidatsa	[illegible]			
Yankton	[illegible], [illegible] ("head cornered or edged").			

[1] The Handbook of American Indians gives a form of this name as a Kutenai term for the Kalispel and Pend d'Oreilles.

[2] From the Salish name for the Little Spokan.

[3] From the Salish name for the Middle Spokan.

[4] Probably [illegible], lake.—F. B.

[5] The same as the Kutenai name for Flathead.

[6] From the name of a headquarters of the Pend d'Oreilles (see pp. 297, 312).

[7] From Salish tongues.

[8] Compare Nez Percé name for the Columbia.

[9] A tribe east of the Columbia, above the Wallawalla, possibly the Spokan.

[10] See Kroeber, Ethnology of the Gros Ventres, Anthrop. Papers, Am. Mus. Nat. Hist., Vol. I, p. 147.

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In the sign language the Flathead were called "flat head" or "pressed side of the head." The Pend d'Oreilles and Kalispel were called "Paddlers" because they used bark canoes extensively, while the Spokan are said to have had very few canoes; and the Flathead, *Sχmic'use*, and *Tuná'χe* had no canoes. The Pend d'Oreilles and Kalispel were differentiated by making the additional signs of "above" or "lake" for the former, and "below" or "river" for the latter; i. e. "lake paddlers" and "river paddlers," etc. The Pend d'Oreilles were also called "real paddlers" or simply "paddlers;" and the Kalispel, "camas-eaters," "camas people," or "camas-diggers." It seems

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Kalispel
Spokan

X. BIRTH, CHILDHOOD, PUBERTY, MARRIAGE, AND DEATH

845 171*

TWINS.—There were no regulations regarding twins. They were not treated differently from other children. Their parents did not live apart with them, and there were no twin songs.

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BABY CARRIERS.—The oldest style of carrier among all the tribes consisted of a short board, to which the baby, after being wrapped, was strapped. The upper end of the board did not reach to the baby's head. These boards had no hoops. Drains were used for male children only. A high board carrier came into use about 1800. According to Revais, it was adopted on the advice of the French-Canadian employees of the fur companies, who told the Indians to use a higher board so as to keep the child's head more steady. Soon afterwards a very high board [1] came into universal use among all the Flathead tribes as well as among the Coeur d'Alêne, Nez Percé, and others. It is said that bark carriers were never used, although they were known to be used for young infants among the Coeur d'Alêne, Colville, and other western tribes. Carriers of basketry or wicker-work were never used. Navel-string pouches were in common use.

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HEAD DEFORMATION.—The Flathead tribes never deformed the heads of infants. They used no pressure or straps of any kind on babies' heads. It was impossible to press the heads of infants on the short board carriers formerly used. Revais said that in very early times none of the Salish tribes, nor the Nez Percé, pressed the heads of babies. He considered that the custom spread up the Columbia from the coast, as it was universal among the Chinook, Wishram, and Wasco. The Klickitat, Tenaino, and all the tribes bordering on the Chinookan people, also pressed their heads, but generally to a much less degree. The custom was also found among the Taighpam, Umatilla, Wallawalla, Cayuse, Yakima, and Columbia, but in a still less degree, and it was not practiced by all families. The custom appears to have gained ground along Columbia River, for probably at one time none of these tribes flattened their heads except the Wishram and other Chinookan tribes. Before the custom went out of vogue it had also spread to the Coeur d'Alêne and Nez Percé, some of whom flattened their heads slightly.

In a later communication Mr. Teit says: "All the tribes except the Coeur d'Alêne claim that no head flattening was practiced in early times, for it was impossible with the old-style board carrier. After the introduction of the long board carrier more or less flattening occurred in all the tribes using them. The Coeur d'Alêne made use of a pad of stiff skin attached to the carrier, which was tightened over the baby's head when it slept, to keep the head from moving. This is said sometimes to have caused slight flattening of the head.

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[1] See Mason, "Cradles of the American Aborigines," Washington, 1889, fig. 18, a Spokan carrier.

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